Ethnic Press Section
Canadian Citizenship Branch
Room 613, Bourque Building
Ottawa, Ontario # 8764

Friday, October 28th, 1966
FOURTEENTH
HESHVAN 5727
SIDRAH: VAYARA

CANDLE LIGHTING
Toronto: 5:56
Montreal: 5:30

Exclusive: General Dayan Reviews Sinai Campaign on 10th Anniversary (Pg. 3)

THE CANADIAN JEWISH NEWS

CANADA'S NATIONAL-JEWISH NEWSPAPER

Price – 10¢ Authorized as Second Class Mail, Post Office Department, Ottawa, and for payment of postage in cash. • LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN CANADA • FRIDAY, OCTOBER 28TH, 1966

MAY BE ASKED TO ADMIT "MALADJUSTED" CITIZENS OF RUSSIA – Canada's Minister of Immigration Jean Paul Marchand.

Canada's New Immigration Policy

WILL WE ADMIT RUSSIAN EMIGRÉS?

Urge Absorption of Persecutees

Ottawa (Special to The Canadian Jewish News) – On the tenth anniversary of the Hungarian - October Revolution, many recall with gratitude the open door policy of the Canadian government which, in that critical time, opened the gates for those seeking freedom. The numerous Hungarian immigrants, among them a non-negligible number of Jews, have settled here since. Despite predictions to the contrary, they have become integrated economically and culturally within the Canadian community.

At the same time, a number of personalities in all circles, trespassing religious and ethnic boundaries, wonder whether it would not be advisable at this moment to ask Ottawa to open the gates for relatives and friends in Soviet Russia who wish to settle in the free world.

Referring to the recent initiative by Canada's Minister of Immigration and Manpower, the Hon. Jean Marchand, about easing immigration procedure and putting an end to discriminatory immigration tradition, those demanding the admission of a number of people from the Soviet Union state that such a move necessarily does not have to be considered anti-Soviet.

A cautious, diplomatic approach to the Soviet Union about allowing the immigration of a limited number of people, who because of malajustment to Communist society would be happier in the West, could bring positive results, a diplomatic source told The Canadian Jewish News. It is pointed out that, while Russia would not admit openly, for example, discrimination on religious ground, it might consider permitting a number of people stubbornly clinging to their faith to leave the Soviet Union. In this case, many Russian Jews with sponsors here as well as a group of persons of other faiths, such as Baptists, may be willing to join their sponsors if assured of immunity against persecution and arrest.

Because of the very correct rapport now prevailing between Canada and the Union of the Soviet Socialist Republics, such a demarche can be successful, experts say, if approached from a purely humanitarian point of view and if negotiations were secret. (It is stressed here that, despite the bad relations and diplomatic lack of contact between Cuba and the United States, it was possible for many Cubans to emigrate to Florida.)

However, regarding the Soviet Union, any step of this kind would have to be launched by the government which could, in advance, assure itself of support for such newcomers upon arrival.

This type of undertaking, if assumed by a Jewish organization working in co-ordination with a non-Jewish group (in utmost secrecy), definitely would succeed, the same diplomatic informant said.

BRITAIN'S AIR MARSHAL IN ISRAEL

Tel Aviv, (JCNS) - Before relinquishing his post as Royal Air Force commander in the Middle East, Air Marshal Sir Thomas Pricket paid an eight-hour farewell visit to the Israeli Air Force this week.

Levi Cardoso Becomes The Brazil Marshal

Rio de Janeiro, (JCNS) - Brzil now has its first Jewish Marshal. General Levi Cardoso, one of the five Jewish generals (one of them his brother) in the Brazilian Army, has been promoted Marshal on reaching pensionable age and being transferred to the reserve.

NOBEL LAUREATE WITH FRIEND. - Shmuel Yosef Agnon right, the first Israeli Hebrew novelist to receive the Nobel Prize for literature, is congratulated at his home in Talpiot, a suburb of Jerusalem, by his close friend, Uri Zvi Greenberg, the greatest Hebrew and Yiddish poet of our time.

When Agnon was informed that he and Nelly Sachs, a German Jewish refugee living in Stockholm, will share the prize for literature awarded this year to "outstanding Jewish authors," he lifted his head from the volume of Talmud and said, "I can only agree to being the greatest writer in Talpiot."

When Agnon was told that he was compared by Edmund Wilson, America's leading literary critic, to Franz Kafka, the Prague Jew, he said: "The stories for which I was recognized appeared in 1908 (I wrote my first stories in Yiddish); Kafka was published after World War I, by Max Brod."

Miss Sachs, interviewed in Stockholm, said: "Agnon represents the renascent State of Israel; I represent the greatest Jewish tragedy of our time."

• Commentary •

By M. J. Nurenberger

Shmuel Yosef Agnon

Nobel Prize for the Sabbath

In one of his most famous semi-autobiographical novellas, S. Y. Agnon, 1966 Nobel Prize winner, explains superstition thus:

Any belief which has no basis in the Code of Law (Shulkhan Arukh) is superstition; the rest is law.

* * * *

At 78, Shmuel Yosef Agnon (born Czaczkes in a small Galician town), master of Hebrew prose and a truly devoted Jew who would be classified in our North American society as extreme orthodox, is recognized by the Stockholm Nobel Prize Committee as the world's outstanding man of belles lettres.

Certainly Agnon is not the first Jew to receive a Nobel prize. It is common knowledge that, comparatively to the number of Jews throughout the world, personalities of Jewish descent have received more Nobel prizes than members of any other religious or ethnic group.

From the very inception of the Nobel Prize — the most coveted recognition by anyone excelling in the area of research, science or literature — such men as Einstein had been noted and subsequently awarded this highest international prize. In recent years also there were writers of Jewish descent, like Boris Pasternak, for example, who received the Nobel award.

Up to now most of these writers of Jewish origin, however, have not been acknowledged as Jewish writers representing Jewish litearture. But this year's two laureates — Nellie Sachs, a German Jewish refugee now belonging to Sweden, and Shmuel Yosef Agnon, the Israeli — have been selected for recognition as Jews and as representing Jewish literature.

* * * *

Another observation: Agnon is known as a writer who would not be accepted in the so-called "modern" school of novelists. For not only does he write in the Holy tongue, now revived as the language of Israel, but his style is pure in the sense that he never would use any profanity, not to speak of obscene expressions so popular with some modernists.

* * * *

Had Agnon been an orthodox Jewish scientist, the event would not have had such impact in the international literary community. That an orthodox Jew who walks to his synagogue twice a day to participate in the traditional devotions could "make it" in today's competitive, literary market where there practically is no limit to "poetic license", this demonstrates again that purity of language — and in the case of Agnon one can add, a holy pen — still can inspire today's literateurs and arouse emotional reaction.

Agnon has proven that the non-Jewish world recognizes as Jewish the authentic, historic Jew — the son of Abraham, Isaac and Jacob. For here is a man living in a quiet suburb of Jerusalem, in the Holy City, whose Hebrew is the most difficult to translate because it is interspersed with Talmudic and Midrashic expressions. Still, in this language barely revived, a man has been able to render such prose that becomes in his lifetime a classic of world literature.

* * * *

To those who contend that for a Jew to be accepted one must assimilate religiously, one is required to "readjust" his traditions and the synagogue to modern times, one has to change the laws of the Sabbath, the Agnon prize is a challenge not to be ignored. To the university youth seeking the way to be Jewish and at the same time how to be universal, Agnon's life is the model. For the Nobel prize was not awarded to any secular or "liberal" Jewish writer; it was accorded one representing completely the Torah and Sabbath as the inheritance of the Jew. Agnon's stories are, more than anything else, a continuous hymn to the world of Torah and Sabbath. This has impressed the Swedish Academy which is known to be under strong, truly Christian influence. It indicates that true interfaith denotes the mutual respect for two elements whose basic characteristic is faith undiluted and genuinely representative of what it professes to be.

Last but not least, it is a de jure recognition of Israel's old-new Hebrew culture. For novels, stories, prose can be written in a living language only.

Paris Reports

FRENCH WORRIED OVER MID-EAST; LEBANON CRISIS IS VERY SERIOUS

French concern about future political stability in the Lebanon, in the wake of the Intra Bank crisis, was manifest during a luncheon given in honour of Abba Eban, the Israeli Foreign Minister, by the Israeli Ambassador, Mr. Walter Eytan, here.

Lebanon has always been France's "favourite child" in the Arab Middle East. French cultural influence is still strong there and, following the recent visit to Paris of the Lebanese President, M. Charles Helou, a number of joint economic projects were undertaken.

Air France is a partner in Intra Bank, which has purchased a large building site on the Champs Elysees. Some French circles take the extreme view that the Intra affair is the outcome of the rivalry between the franc and the dollar. Other sources claim to see the hand of Nasser in the affair.

The scene around Mr. Eytan's dining table, where the French Foreign Ministry, M. Couve de Murville, was flanked by all the senior officials of his Ministry, looked not unlike the main conference room in the Quai d' Orsay.

The informal luncheon gave Mr. Eban a chance to continue the discussions he had started in New York with his French opposite number and which he had resumed formally during a call at the Quai d'Orsay in the morning. These conversations were mainly concerned with the problem of Israel's application for association with the European Common Market.

The French were described as showing "full understanding" of Israel's needs - but French cordiality was even more market, according to reliable sources, when Mr. Eban touched on Israel's fears about the security situation in the Middle East.

In that field, France "fully supported" Israel's right to live in peace, a clear indication of which was seen in the speech made at the Security Council by the French representative.

EGYPTIAN BOYCOTT FOILED

Rio de Janeiro, (JCNS) - Brazil has reacted sharply to a bulletin issued by the Egyptian Embassy in Rio de Janeiro, in which it was stated that a regional Arab League boycott office had been opened here, with the aim of taking action against all firms dealing with Israel.

Senhor Pio Correa, the director-general of the Foreign Ministry, who is deputising for the Foreign Minister, called a press conference when the contents of the bulletin, which had been sent by the embassy to Brazilian newspapers, became known.

He had ordered an investigation, Senhor Correa told the press conference, and if a regional boycott office had indeed been set up in Brazil, the Brazilian Government would take the most energetic measures against it.

Any activities inimical to any country with which Brazil enjoyed friendly relations would not be tolerated, he concluded.

Special Report On Russia's Forgotten Jewish Martyrs

BABI YAR: THE TRUE STORY

By William Korey

The publication in "Yunost," a leading Soviet literary journal, of part of a new documentary novel about Babi Yar by A. Kuznetsov preceded by just one month the 25th anniversary of the massacre of Jews at this site on the outskirts of Kiev. The author's revelations about the martyrdom of Jews stand in stark contrast to the failure of the Soviet Government to accord this martyrdom appropriate recognition.

This is not the first time that public attention has been focused upon this greatest single act of antisemitic barbarism perpetrated on Soviet soil by the invading nazi legions. Yevgenii Yevtushenko has commemorated it in poetry and Dmitri Shostakovich in his 13th Symphony. But the Soviet regime continues to avoid official commemoration.

On September 29 and 30, 1941, most of the Kiev Jewish population was brought to the ravine of Babi Yar where Einsatzgruppe C. Extermination Command 4-A, performed the record-breaking task of machine-gunning - according to German sources - 33,771 Jews. Soviet and Jewish sources give a figure two to three times greater. The gas chambers of Auschwitz and Treblinka, at their most efficient, could not equal this achievement.

"There is a rustling of wild grass over Babi Yar. The trees look fearsome, like judges. Everything here screams in silence."

Yevgenii Yevtushenko

Ostensibly the action was taken "as a measure of retaliation" for a land mine explosion which had occurred on September 24 and which had wrecked the headquarters of the Nazi Army's Rear Area Command. The town commandant, while fires still raged, determined on making an example of the Jews. To fulfil this task he called in S.S. colonel Paul Blobel, whose Einsatzgruppe C had piled up an extraordinary extermination record for which he was to be formally condemned by the Nuremberg Tribunal and executed on June 1, 1951.

Unaware of the Nazi extermination campaign, believing apparently that they would indeed be resettled elsewhere, and fearful of the death threat for disobedience, the Jews assembled by the thousands as ordered. Ilya Ehrenburg records, in a moving section of his recently - published memoirs, how "a procession of the doomed marched along endless Lvovskaya; the mothers carried their babies; the paralyzed were pulled along on hand carts." An eyewitness report, recorded in an official account, relates the grim finale of the procession as it reached the Lukianovka cemetery near the ravine.

"They were ordered to deposit on the ground in a neat pile all the belonging they brought with them and, then, in tight columns of one hundred each, were marched to the adjoining Babi Yar... I could see well how at the ravine's edge the columns were stopped, how everyone was stripped naked their clothes piled in orderly bundles. Then they were put in a row at the very edge of the ravine and shot in the neck by machine guns; children were thrown alive into the ravine."

If during the next two years, Babi Yar became the execution point for thousands of captured Russian and Ukrainian soldiers and workers, it remained the symbol of the anti-Jewish fury of the Nazis. Col. Blobel was to comment in March, 1942 that in Babi Yar "my Jews were buried." He was responding to a query of a Gestapo agent, Albert Hartle, as to why the surface of Babi Yar seemed to be shaken by pressures from below. For Blobel, the explanation lay in the release of gases from thousands of decaying corpses.

The macabre details were later to be revealed to the Soviet public by "Izvestiia's military correspondent, Yevgenii Kriger, and in Ehrenburg's Stalin-prize novel, "The Storm." Documentation was provided in 1945 in a book by K. Dubina, and the results of an official inquiry were also made public. Plans were projected for a monument to stand at Babi Yar as a symbol of Nazi genocide. According to the distinguished Soviet novelist, V. Nekrasov, writing in 1959, a well-known architect, A.V. Vlasov, had designed a memorial, "strict, simple, in the form of a prism;" and the artist B. Ovchinnikov had developed sketches "dedicated to Babi Yar."

Such plans were, however, shelved, and reference to Babi Yar disappeared from the Soviet press. The anti-cosmopolitan campaign, with its strong nationalist and antisemitic overtones, launched in 1949, could hardly tolerate consideration of Babi Yar as a moral symbol. But the conscience of the Soviet intelligentsia would not be stilled. It was to burst forth in an outcry by Nekrasov in "Literaturnaia Gazeta" on October 10, 1959.

Upon learning that the architectural office of the Kiev town council planned to flood the ravine, then fill it and "turn the site into a park, to build a stadium there," he bitterly commented: "Is this possible? Who could have thought of such a thing? To fill a...deep ravine and on the site of such a colossal tragedy to make merry and play football? No, this must not be allowed:"

Nekrasov noted that other sites of Nazi atrocities had been transformed into memorials, and "least people ever forget what happened," he boldly demanded similar "tributes of respect" for the Kiev citizens who had been brutally shot in Babi Yar."

Two months later, the same journal carried a letter signed by a number of inhabitants of the district near Babi Yar, in which they supported the recommendation to erect a monument on the "murder site." They observed that Nekrasov's article "concerning the tragically famous Babi Yar attracted the particular attention of the Kiev inhabitants" but, at the same time, they welcomed the idea that a park be planted in Babi Yar, and a monument erected in its centre.

What made the letter particularly interesting was the lack of a single reference to Jews. It signalled an eventual half-way response of the authorities to the outraged conscience of the intellectuals: a monument should indeed be built, but one not specifically dedicated to Jews.

A much larger community, extending beyond even Soviet borders, were to be stirred by Yevtushenko in September 1961, almost twenty years to the day after the Babi Yar tragedy. In an autobiographical sketch published later in the French newspaper, "L'Express," Yevtushenko explained how he had come to write his courageous and moving "Babi Yar."

He had wanted for a long time, he said, to publish a poem on antisemitism, but an appropriate form had not presented itself until after he had visited Babi Yar to see and sense the holocaust. Upon his return to Moscow he wrote the poem in "a couple of hours." In it the young poet identified himself with "each man they shot here," and, in his profound mourning, he is transformed into "one vast and soundless howl".

That evening, September 16, Yevtushenko recited "Babi Yar" to 1,200 students at the Polytechnical Museum. He recalls being "so nervous" that he kept the text in front of him. The reaction was overpowering: "When I finished there was total silence. I just kept folding the paper in my hands scared to look up. When I

Continued on Page 8

GENERAL ODD BULL of the United Nations Armistice Commission blamed both Syrians and Israelis for the incidents at the border of the Holy Land. Observers at the UN say his "impartial" report may drive Israelis, disappointed in the UN Security Decision, to extreme action against Syria. Meanwhile, it is reported that both Washington and Moscow are negotiating on pacifying the Mid-East area.

Will Head Campaign

Rabbi Gedalia Felder (right) and Rabbi Walter S. Wurzburger, two of the Toronto community's most prominent spiritual leaders, who will head the Seventh Annual Campaign for Ner Israel Yeshiva College of Toronto.

At the dinner which takes place on Sunday evening, November 6th, at the Yeshiva, the school's first graduating class will be honored: Hyman Bergel; Benny Feintuch; Irving Alter; Jerry Balitsky; Aaron Weisblatt; Tommy Kohn; Joe Greenbaum; Yitzchak Goldstein; Jeffrey Callen; Abie Feintuch; Meir Zoberman; Moishe Greenwald; Hershy Gryfe. Harry Botnick will make presentations.

Also honored will be some of the founders for their outstanding services to the Yeshiva and the community.

The Canadian Jewish Congress and the Rabbinical Council of America will extend greetings. His Worship, Mayor Philip Givens, will be guest speaker.

On the planning committee are: Sandy Hofstedter, president; A. Bleeman, H. Korelnek, W. Gordon, Q.C., vice presidents; Saul Sigler, chairman of the executive; Jack Kosoy, treasurer; Joe Lebovic, secretary; Phineas Schwartz; Charles Garfunkel; members of the executive; Meyer Lebovic, immediate past president.

Mrs. Bella Cooperman, president of the Ladies Auxiliary, will make presentations.

Ottawa Hi-Lights

UPDATING NEEDED

Rabbi Lewis Jacobs of the new West London Synagogue, London, England, addressed a large meeting at the Agudath Israel Synagogue, Oct. 20th. Introduced by Rabbi J. Benjamin Friedberg, Dr. Jacobs spoke on Reason to Believe, the title of one of his books. He said that Judaism has always been reinterpreted in the light of the times in which one lives, and that many of today's dilemmas for Jews stem from the fact that they are trying to make something static from a dynamic, living faith. The Halachic rabbis, he said, had no idea a century and more ago of the changes in science and social conditions that would exist in our times. Referring to the storm in England over theological issues, he pointed out that people have been saying these things for half a century. Dr. Jacobs, who was in Canada for the Alan Bronfman lectures, was thanked by Stan Katz, president of Agudath Israel.

DISCUSSION

The NCJW will hold a panel discussion in conjunction with their opening membership luncheon, Oct. 25th. Moderator will be Adrienne Clarkson, and members: Dr. Peter Beardall, gynecologist, Patrick Galligan, lawyer; Frank Howard (NDP - Skeena); Joseph Messner, executive director of Ottawa Children's Aid. The subject: The Unwanted Child - Whose Doorstep.

CHAIRMEN

Mrs. David Alexander and Mrs. William Monson of NCJW are chairmen of the

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Guest Speaker at Tribute Dinner

Rabbi Irving Miller, American Zionist leader, will be guest speaker at the Shaarei Shomayim Congregation Tribute Dinner honoring Joseph Tanenbaum. The dinner, in conjunction with the Toronto State of Israel Bond Campaign, will take place at the synagogue on Wednesday, November 9.

Rabbi Miller, who is Rabbi Emeritus of Congregation Sons of Israel of Woodmere, New York., is past president of the Zionist Organization of America; he also has been Chairman of the American Zionist Council, which represents all organized Zionist bodies in America.

Meyer W. Gasner is serving as Dinner Chairman. A capacity attendance is expected in recognition of Mr. Tanenbaum's efforts on behalf of Shaarei Shomayim and the State of Israel Bonds.

Agnon, Nelly Sachs Share Nobel Prize

Stockholm, (JCNS) - Two Jewish writers share this year's Nobel Prize for Literature: Shmuel Yosef Agnon, Israel's foremost story teller and Nelly L. Sachs, a leading Swedish poet, dramatist and translator. The announcement of the award was made in Stockholm.

Agnon, who was born in Galicia 78 years ago, has twice won the Israel Prize and Bialik Prize, as well as the Ussishkin Prize and the Literary Prize of New York University. He is a citizen of honour of Jerusalem. Among his best-known works are "Days of Fire" and "Only Yesterday."

Miss Sachs was born in Berlin in 1891 and escaped the Nazis to Sweden in 1940. She has received many Swedish and international prizes for her work and the city of Dortmund established a "Nelly Sachs Fund" for young authors, to mark her 70th birthday.

Israeli Cabinet Minister At the Beth Sholom

Beth Sholom Congregation is being accorded high recognition as the first congregation in Canada to be addressed by a Cabinet minister of the State of Israel at a congregation dinner.

His Excellency Haim J. Zadok, Minister of Commerce and Industry of the State of Israel, will participate in the tribute to Harry Polevoy, congregation president, on Saturday, November 12th.

Mr. Zadok, who also has served as Israel's Minister of Development, has been a member of the Knesset since 1959 and has held several key posts in that body.

Mr. Zadok's present post is concerned with a sector of Israel's economy whose development is financed with Israel Bond funds. He has been one of the principle architects of Israel's present program of large-scale industrialization.

Co-chairmen of the dinner are Fred H. Ganz, Q.C., and Frank Cadesky.

Moscow Death Sentences

London, (JCNS) - There were strong rumours circulating among Moscow Jews this week that three of their number had been sentenced to death and that their lawyers expected no mercy to be shown.

The Soviet authorities have given no publicity to the case and the details of the charges are not known. The men are named as Kogan, Pugach and P. Order.

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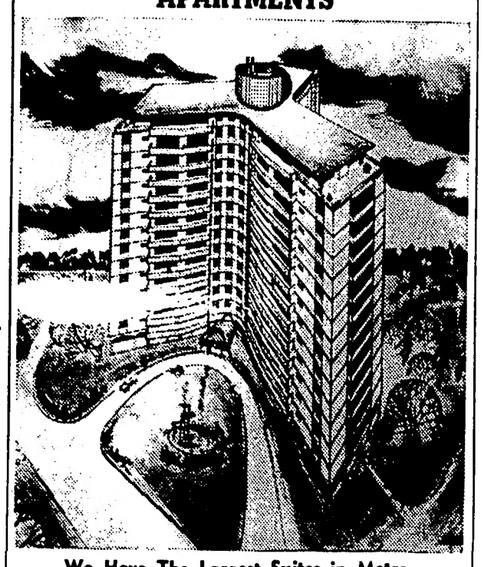

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toronto synagogue news

CLUB MEET

Adath Israel Seniors Club will hold a meeting on Tuesday afternoon, November 1st, at 1:30 p.m.

SEMINAR

Adath Israel Youth held a Shabbat Seminar on Saturday, October 22nd. Theme: Where Are We Going? Discussants were Daniel Schild and Lorraine Eisenstat. Lunch was served afterwards, followed by a program, Jewish Ritual and Halakha.

BANQUET

Recently Habonim Chapter, Beth Am U.S.Y., held its installation banquet and dance. Marty Fisher was chairman. Andy Freedman made the Hamotizi; Larry Spring led the Birkat Hamazon. Guest speaker Moishe Greengarten, U.S.Y. and Atid relationship chairman, was introduced by Mark Lapedus, Youth advisor. At the head table sat: Murray Lieberman, president of Beth Am; Dave Solomon, representing the Men's Club as vice president; Mrs. Louis Spring, president, Sisterhood; Mark Lapedus; Jan Freedman, assistant Youth advisor; executive officers.

Guests included eighteen U.S.Y.'ers from Beth Emeth Bais Yehuda, with Jark Okren', Youth advisor of BEBY.

CHAIRMAN

Al Riman is chairman of the Breakfast and Tephillen Club of Beth Sholom Synagogue.

CONCLAVE

Last weekend B'nai B'rith Youth Organization held its annual fall conclave. Theme was: The Naked City - Man's Creation. Services were held Friday evening at Beth Sholom. Rabbi David Monson keynoted the weekend with a sermon on the theme. On Saturday, Sabbath services were held at the campus of York University. A dance was tendered in the evening at Beth Emeth. On Sunday, members went on tours.

Regional director is Harold Smith; Conclave coordinators were Elliot Fromstein and Sharon Rotman; Mrs. Merle Goldman is staff advisor.

CITY OF TORONTO - PUBLIC NOTICE

CHANGE TO STANDARD TIME

SUNDAY, OCTOBER 30, 1966

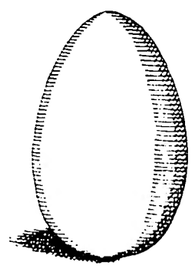
Whereas by direction of the City Council, a proclamation was issued requesting citizens to observe a period of daylight saving from the 24th day of April until the 30th day of October, 1966, therefore citizens are requested to set back their clocks and watches one hour.

AT 2 O'CLOCK A.M.

ON SUNDAY OCTOBER 30th

October 11, 1966

PHILIP G. GIVENS, Q.C., Mayor.



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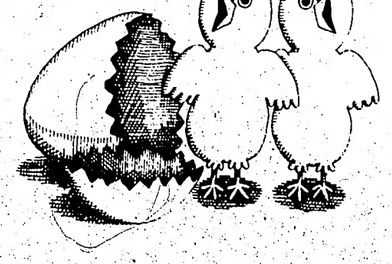
And now they're better than ever to keep with the highest interest yield ever and interest on interest. DOUBLE YOUR MONEY with Canada Savings Bonds Centennial Series.



TOWNSHIP OF NORTH YORK REVISION OF 1966 VOTERS' LIST

TAKE NOTICE THAT, pursuant to the provisions of the Voters' Lists Act, the Voters' List for the Township of North York for the year 1966 was posted up in my office on the 4th day of October, 1966 and that the last day for receiving appeals to have omissions or errors corrected according to law was the 18th day of October, 1966. AND FURTHER take notice that a Judge of the County Court of the County of York will hold a Court at the Municipal Building, 5000 Yonge Street, Willowdale on Thursday, November 10, 1966 at the hour of 10.00 o'clock in the forenoon to hear and determine all complaints as to errors or omissions from the Township of North York Voters' List as prepared for the year 1966. DATED at the Township of North York this 27th day of October, 1966.

A. G. STANDING, Clerk
Township of North York.

City of Toronto
(including villages of Forest Hill and Swansea)
Municipal Elections
Monday, December 5th, 1966

Is your name on the list of voters?

Check the Voters' List posted in your Polling Sub-division or Telephone the CITY CLERK'S ELECTION BUREAU 367-7800, 9 a.m. to 9 p.m. Monday to Friday.

To vote you must be entered on the combined list which includes:

1. The Voters' List containing the names of persons who qualify to vote as an owner or tenant, or wife or husband of an owner or tenant

OR

2. The Resident Voters' List containing the names of persons who have resided in Toronto, Forest Hill, or Swansea since January 1, 1965.

All voters must be the full age of 21 years and British Subjects.

Appeals must be filed at the City Clerk's Office, Toronto City Hall, by telephoning 367-7800; or by personal visit or letter.

Last date for appeals — Mon., Nov. 7th

C. E. Norris, City Clerk

Ten Years After The Sinai Campaign: What it Means in History

by GENERAL MOSHE DAYAN

Ten years after the Sinai campaign a reasonably confident assessment can be made of what it achieved and the changes it brought about in Israeli-Egyptian relations.

The campaign ensured freedom of navigation for Israeli shipping in the Red Sea; the dissolution of Egyptian Fedayeen (infiltrator - terrorist); the cessation of anti-Israel terrorist activity in the Gaza Strip, and the dissolution of the military alliance between Egypt, Jordan and Syria.

There is no doubt that all these events were a direct result of the Sinai campaign, but it may be admitted at the same time, that even without it certain changes in the balance of power and in the relations between the countries of the Middle East would still have occurred during the past ten years. It would, therefore, be incorrect to regard all these changes as stemming from the Sinai campaign simply because they took place in the period following it.

For instance, Israel's military and political situation has improved not only because of Sinai, but also because of a marked increase in its supplies of material - jet aircraft, tanks, and mechanised artillery. Other far-reaching developments in the period following Sinai, were also not a direct consequence of the campaign. These included changes in inter-Arab relations, such as the Egyptian war in the Yemen, and also in the relations of the Western Powers with the Middle East, such as the French withdrawal from North Africa, and the British decision to move its military bases "east of Suez".

In assessing the results of the Sinai campaign it is as well to distinguish between the immediate and the longer-term objectives the Israel Government had in mind when it ordered the Army to invade the Sinai peninsula.

TWO OBJECTIVES

There were two immediate objectives: to put an end to the guerilla attacks on Israel conducted by the gangs of Fedayeen sent across the border by Nasser; and to break the Egyptian blockade of Israeli shipping by trying to pass through the Straits of Tiran on their way to Elath, Israeli's Red Sea port and most southerly point.

Today, ten years after Siani, Israel can point with pride to the fact that both these objectives were achieved. Egyptian terrorist attacks have never been resumed, and Israeli ships enjoy free and unhindered passage in the Red Sea.

But what of the Israeli Government's wider objectives, their hopes and expectations when they decided on the Sinai campaign?

There is no doubt whatever that Israeli leaders hoped that the campaign would lead to the downfall of the Nasser regime and the opening of a new chapter in Israeli-Egyptian relations. This was what Mr. Ben-Gurion, who was Premier at the time, meant, when he told the Knesset that the Israeli-Egyptian armistice agreement was "dead and buried", and that Israel would not reactivate it.

He made this statement when the Israeli army conquered Sinai, before it had to withdraw. But the hope that Israeli-Egyptian relations would move further than the situation created by the armistice agreement of 1948, did not materialise.

GENERAL MOSHE DAYAN

Ten years ago this week Israeli General Moshe Dayan performed one of the most famous military feats known as the Sinai Campaign. In this article the Commander reviews the achievements of the military drive in which Nasser's armies were defeated in 10 days.

The frustration of Egyptian military preparations for an all-out attack on Israel was one of Jerusalem's wider objectives. In 1956, the Israeli *Government* was fully alive to Nasser's intentions towards Israel and fully appreciated the serious implications of the establishment of a joint army command by Egypt, Syria and Jordan. Its task was to supervise the preparations for war against Israel and to conduct the war when the time became ripe.

The Sinai campaign brought to nothing all Egypt's preparations for an attack on Israel. Stockpiles of arms, ammunition, petrol and other supplies were captured or destroyed, and airfields put out of commission, while the joint command, which had placed the armies of Jordan and Syria under Egyptian leadership, was abandoned shortly afterwards.

However, since Egypt had repeatedly failed in her previous attempts to organise inter-Arab units under her own command, it can reasonably be argued that the military pact between Egypt, Syria and Jordan would have lapsed even without the Sinai campaign. At the same time, the campaign did not dissuade Egypt and her partners from their intention of destroying Israel.

U.S. ABANDONED ALLIES

Prime among the reasons that the Nasser regime did not fall was the pusillanimity of Britain and France, who withdrew from Egypt under American and Soviet pressure before their armies had reached the Suez Canal zone. The United States abandoned her British and French allies and worked against them in partnership with the Soviet Union and the British Prime Minister was forced to resign.

The Anglo-French military action, which was intended to undo the nationalisation of the Canal and to teach Nasser a lesson, served in fact only to fortify his position, and to reinforce his conviction that he could with impunity continue to wage his campaign of power politics to further his aims.

Indeed, the British and French failure in Egypt, coupled with the support he enjoyed from the Americans and the Russians, encouraged Nasser to launch a war in Yemen in order to extend his political power.

The synchronisation of the Sinai and Suez campaigns led to Israel's becoming an ally of Britain and France in this field, although not, naturally, and equal partner. Nevertheless, Israel bore equal responsibility - and enjoyed equal rights - in the military and, to a large extent, also the policial sphere.

This represented a revolutionary change in Israel's position, since her status had previously been that of a "minor" whose guardians were the "Big Three" - the United States, Britain and France, who had signed the Tripartite Declaration of 1951, guaranteeing existing frontiers in the Middle East.

This declaration had led to joint consultations and coordination of their Middle East policies (principally as regards the supply of arms) by the "Big Three". Israel whose fate was largely determined by these consultations, was not invited to paricipate in them.

Had the Anglo-French plan succeeded, Israel's position as an ally of the Western Powers would probably have been consolidated. Events turned out differently, however. Relations between the United States, Britain and France today are not as close as they were, and the "Big Three" have no common Middle East policy.

POSITIVE RESULTS

As for the good relations between Israel and France, these have survived, principally in regard to arms supplies, but they are far removed from a partnership between countries following a common course.

Israel's position vis-a-vis the Western Powers is now determined by various political alignments - Nato, the "Atomic Club", the Common Market, and so on - to which she does not belong. The alliance of the Suez and Sinai days seems to have been only a passing episode.

Egypt and some other Arab States (not including Syria) have learned the lesson of Sinai. Both Egypt and Jordan refused to consider the demand voiced at last year's Arab "summit" conference in Cairo by Syrian representatives for sabotage and terrorism in Israel, in order to prevent her from diverting the waters of the river Jordan from Galilee to the Negev.

The Egyptian President stated that as long as his country was not confident of her ability to defeat the Israeli Army, Egypt would take no part in anti-Israel provocations.

The positive results of Israel's Sinai campaign are thus beyond doubt.

It is however permissible to question whether the Sinai victory could not have achieved a further advance in Israeli-Arab relations.

Was it really necessary to revert to the Armistice Agreement, under which all contacts between Israel and her neighbors are made via United Nations observers and representatives, thus enabling the Arabs to avoid all direct contact with Israel?

Would it not have been possible to bring about a normalisation of Israeli-Arab relations, based on direct contact, and face-to-face meetings to deal with every issue requiring attention? Is not a normalisation of relations - even hostile relations - preferable to the present situation?

The interposition of a third party, to separate the contestants, was made even more absolute after Sinai, when the International Emergency Force was set up to keep the peace in the Gaza Strip and in the Straits of Tiran.

QUESTIONS REMAIN

I do not know whether it would have been possible for Israel, at the time of the negotiations over the withdrawal of her Army from Sinai, to secure a formal recognition by Egypt of her right of free navigation in the Red Sea.

But the hypothetical question remains whether it would have not been better for Israeli-Egyptian relations for the Egyptian Army to have replaced the Israeli Army when the latter was ordered to withdraw from Sinai? After, that is, Egypt had given an undertaking that she would not interfere with free navigation, and that all contacts between her and Israel - even in the absence of a peace treaty - would be direct, as is the case with other neighbouring countries.

Thus, although Israel achieved her immediate objects in the Sinai campaign - the securing of freedom of navigation in the Red Sea and the cessation of the Egyptian terrorism, the extent to which she fulfilled her wider hopes including an advance towards peace with the Arabs is still a matter for speculation and the postulation of various - and perhaps even, contradictory - theories.

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Toronto Industrialist, Stanley Sobol, flanked by Rabbi Morton Green, Spiritual Leader of Hebrew Academy (right), and Chairman David Hoffman (left), approving the blueprint of the now completed educational building which will bear his name.

His Worship,

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NOTICE TO MEMBERS*

OF THE

UNITED JEWISH WELFARE FUND OF TORONTO

The 29th Annual Meeting of the United Jewish Welfare Fund of Toronto will be held on Monday, November 7 at 6 p.m. in Shaarei Shomayim Synagogue, Glencairn (east of Bathurst) Toronto, Ontario.

ALVIN B. ROSENBERG, Q.C.
HONORARY SECRETARY

* Contributors of $10 or more to the United Jewish Appeal of Toronto are voting members of the United Jewish Welfare Fund of Toronto.

KEREN HATARBUT

Canadian Association for Hebrew Education and Culture

LECTURE by
THE HON. GABRIEL LOURIE, Israeli Consul
On The
TENTH ANNIVERSARY OF THE SINAI CAMPAIGN
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I have the distinct honour of announcing to the Jewish Community, particularly to all friends of Jewish education and its supporters, that the

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In the name of The Board of Governors of the Academy, it gives me great pleasure to invite our friends to participate in this auspicious occasion

David Hoffman
CHAIRMAN

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PUBLISHED EVERY FRIDAY
MAIN EDITORIAL AND BUSINESS OFFICES:
2828 Bathurst St., Toronto (19), Ont. Telephone: RU. 9-1895
M. J. NURENBERGER Editor & Publisher
DOROTHY C. NURENBERGER Associate Editor

VOL. VII NO. 43 (357)

Subscriptions: $5.00 per year, $12 — 3 years; U.S.A.: $7.50 per year, $18.00 — 3 years; All other countries: $10 per year, $24 — 3 years.

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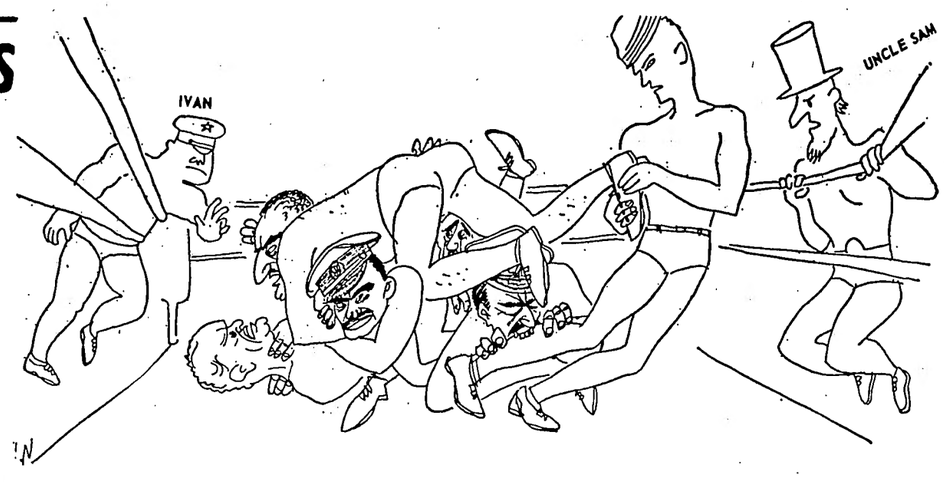

Mike, Yediot Ahronot, Tel Aviv

IN THE MIDDLE EAST: THE EAST-WEST FOOTBALL MATCH

Moving Towards Unity

TOGETHER WE CONQUER

The movement among all Jewish groups in Canada to bury the hatchet and reduce to a minimum the tension and differences of opinion is growing and may reach the desired unity for action on behalf of Israel.

To a greater degree, leading members of the Jewish community are becoming aware of the serious position in which Israel now is placed because of Russia's cynical support of any Arab adventurer inciting the populace against the Jewish state.

Those who believe that the Soviet Union could be pacified by any change of policy are disappointed now.

Only last week the leading spokesman on foreign affairs for the National Religious Party in the Knesset, the Hon. Yitzhaq Raphael, chided Foreign Minister Abba Eban about his "Tashkent illusion".

Eban held very friendly, or at least very civilized, talks with many Russians including Foreign Minister Andrey Gromyko. These discussions were very polite, very diplomatic. Still Moscow continues its dangerous game in the Middle East in an effort to consolidate a new Cuba.

It is increasingly obvious that the Jewish communities in the free world will have to rally to the defense of beleaguered Israel. At this moment Israel is important not only to Zionists but to the entire Western world — to Zionists and non-Zionists, Jews and non-Jews — as the typical, small country facing the onslaught of Red conspiracy.

Thus those within the Jewish community who have harbored illusions at one time or another about Russia ought at least lower their voices. Moreover one must remain on guard against those inside our community who still are propagating the image of an "innocent Russia."

Last week none other than the political secretary of Israel's leftist Mapam, Yitzhaq Patish, in an interview with the Jerusalem Post, dared criticize not Syria, not Russia but "the concern of progressive circles abroad over allowing an escalation of the incidents." He condemned his own Israeli government for the air raid of July 14th.

Mapam, known in the Diaspora as the League for Pioneering Israel, attacked, in this statement by Patish, Israel's peace program as outlined by Foreign Minister Eban. Patish also cautioned against "an all-out attack on the Soviet Union".

This group which produced so many about-facers in relation to Russia should have at least the decency at this moment to remain quiet.

Such undermining of the will of the people in defending a righteous cause is most dangerous when it comes from within. Is there anyone in the world who believes that Israel or Jews throughout the world would consider political attacks against the Soviet Union? Don't Jews, as Jews, the world over expect from Russia only what Moscow professes to adhere to — the right to exist despite diversity of language, race, culture or national allegiance?

The State of Israel is a member of the United nations. The Jewish community in Russia is a recognized ethnic group which, according to the Soviet constitution, has the right to live its cultural and religious life. It is not the Jewish community that has created the problem of relations between Jews and Moscow; it is an enigmatic policy of the Soviet Union which forces us to speak up loudly against this Moscowite, dangerous game.

Because of this situation, the Jewish groups in Canada slowly are drawing closer to each other. They must forget what divides them and remember what unites them in this hour of peril.

Man in the News

America's New Troubleshooter

New York, (JCNS).- When Sol Myron Linowitz was still at university - he was the only Jew at Hamilton College, New York State - he could not decide whether to be a teacher of German or a rabbi. Then he went on to Cornell University and graduated as a lawyer.

Since then Mr. Linowitz, who is 52 and was born in Trenton, New Jersey, has pursued two successful careers simultaneously - lawyer and industralist. He is also vitally interested in the publics welfare.

Now President Johnson has given him posts formerly filled by two men - American delegate to the Alliance for Progress (formerly held by Mr. Walt W. Rostow) and U. S. A. representative at the Organization of American States (formerly held by Mr. Ellsworth Bunker).

In these posts he becomes one of the three top advisers to Mr. Johnson on Latin American affairs, and in accepting them, Mr. Linowitz has probably put the American Jewish Committee's plans awry, for it had given considerable thought to him as the man who would replace Mr. Morris B. Abram, as president when his term expires. He is now chairman of the A.J.C.'s executive board.

Mr. Linowitz is best known, of course, as the chairman of Xerox Corporation, the dry-copying company whose revenues this year will touch $500 million and which spends some $45 million in research alone.

His particular job in the company has been to protect its patents and set up companies abroad to make and market its products. Rank-Xerox in England is one of them, Fuji-Xerox in Japan another.

But his industrial and legal activities are only the tip of the Linowitz "iceberg."

As chairman of the State Department's advisory committee on international organization, his work has been described as a fundamental source of American policy concerning the specialised agencies of the United Nations.

He is also the founder, and has been the chairman, of the National Committee for Industrial Development, formed under White House auspices, to promote the American foreign aid programme; he is on Mayor Lindsay's task force concerned with New York City's anti-poverty programme; a trustee of Rochester University, New York, chairman of its board's nominating committee, and a member of the New York State Board of Regents' Advisory Committee on Leadership in Higher Education.

SOL MYRON LINOWITZ

And this by no means exhausts the list. In addition to his public service activities, he also sits on the boards of a score of corporations - and still finds time to write articles on business, law and international affairs.

Mr. Linowitz is married to a former bacteriologist, and they have four daughters, all of whom have been given a Jewish education and speak Hebrew.

the lively arts

THEATRE * MUSIC * FILM

by D. Cohn

* The radio station in Baden Baden has rejected out of hand a demand by Jordan and Iraq to produce certificates of Baptism for members of its dance orchestra before it is given permission for a tour of those countries.

Only "Aryans" would be allowed to enter, the station was informed. None of the members of the orchestra is a Jew.

* Comedian London Lee says his rich parents always wanted nothing but the best for him, and he got it. "You've heard of kids born with silver spoons in their mouths? Well, I had a twelve-piece setting."

His father, Michael Levine, owns a garment district firm in Manhattan. Levine Sr. wanted London to follow in his footsteps, sell dresses, but it would not work out. He left his parents and took off for Los Angeles. For almost two years his father didn't talk to him.

For the first time London was broke. To support himself, he drove a cab, washed dishes, took any job in the offing. But, he says, he found self respect and identity.

He is a graduate of New York University with a bachelor's degree in psychology, which he found has helped him. He received national attention in 1963.

London's reconciliation with his father came after his first Sullivan show.

Lee got his first name from the English capital where he was born in 1939, during his parents' vacation trip. He married when he was barely out of his teens. He recalls, "My father gave us a rather small wedding but six months later we had a catered divorce."

His son, 8, lives with his mother who has since remarried.

* Jack Carter's sense of humor is stronger than ever. To wit: When asked if teenagers are dancing too far apart, he quips, "Well, I know a couple who won a dance contest. The girl was in Pittsburgh and the boy was in New York! Everybody's worrying about the next generation. If these kid's don't get together, there won't be another generation. Kids today go out to have a bad time. And what do parents say when a boy comes home with long hair? 'He's trying to find himself.' I say, just look under the hair." Continued on Page 8

MY FATHER'S HOUSE Chapter 2

David Ben Gurion recalls his youth

While I was in Warsaw, I heard that a Bundist called Shmulik had arrived in Plonsk from Novodor, a nearby town, to found a Bundist society. The only anti-Zionists in Plonsk were the Hasidim, since there were no organized Territoralist or anti-Zionist associations. I returned to Plonsk to campaign against the Bundist and we used to call meetings at the Assembly Hall, which was a big place. The shopkeepers would put up their shutters, and come to hear the debates. Since I was from Plonsk like them, and not an outsider, it was to my advantage, and during the course of a few weeks I got rid of the Bund entirely, and the Poali Zion came into being. That was the end of our "Ezra" society. Of the many people who went to Eretz Yisrael from Plonsk, the first one was Zemah and the second was Lavie. Lavie wrote a book called: "The Immigration of Shalom Laish," which is in fact an autobiography. He just changed his name from Lavie to Laish, and from Shlomo to Shalom and he described his own journey to Eretz Yisrael.

Of all the books I read in those early days, there were two that made a tremendous impression upon me: one was an original Hebrew work, and the second a translation. The original Hebrew work was "Ahavat Zion," by Avraham Mapu. I read it when I was only nine or ten years old. Although I grew up in a home where Hovevei Zion, Hebrew and Eretz Yisrael were in very air we breathed, it was Mapu's book which brought me to this country. I don't think my father or one of my brothers told me to read the book. We had a big library at home, I used to read a great deal as a child and Mapu's book was there in our library.

When I came to Eretz Yisrael I brought a lot of books with me. I was working in Petah Tikva. In those days thieves were unheard of, and nobody locked his room. I did not lock my room either, but once I went to Jaffa -- Tel-Aviv did not exist then -- I caught malaria, and I had to stay in bed for a few days. When I came home to Petah Tikva, my door was wide open, and there was not a single book left. It seems that my books must have inspired some honest man to turn thief. Actually, nothing else was missing apart from the books.

The second book which made a big impression on me, also when I was aged ten or a little less, was "Uncle Tom's Cabin." I read it in the Hebrew translation. I think that these two books, more than anything else, were responsible for my becoming a Socialist.

SELF DEFENCE

My first recollection of the Poale Zion organization was in 1904, at the first conference of the Polish wing. This had a different name from the Russian wing, and it stressed the principle of building socialism only in Palestine. The conference took place at Yosef Tabenkin's house, at 27 Nalepkin Street.

In those days, a short while before the first Russian Revolution broke out, the Government had more or less lost control of the situation, and the Workers' Committees were running things, and organizing co-operatives.

In my town too, I recall, we would go to the rich Jews who were nervous about disturbances just at that time, we would put our pistols on the table in front of their noses, and we would ask them: "Do you think we ought to have a Jewish self-defence organization? If you do, you must give us money for it." And most would make a contribution, though there were some who refused to give, too.

Our local self-defence organization had its headquarters in my father's house, and we used to hide our arms there. Actually, my father was on such good terms with the authorities, that he was not really worried if they came to search the place.

In those days I had a reputation in the Poale Zion for being able to size up situations objectively, and arbitrate between people who were at loggerheads with each other. On one occasion, I recall, I was asked to arbitrate about a question of returning dowry money in a local divorce case. In my judgment, I told the husband to pay the wife back her 700 roubles' dowry, and an additional fee of 100 roubles for the fund of the self-defence organization. He paid it too. To be continued

The Ben-Gurions as newlyweds. This picture was taken in New York in 1918.

KEEP SMILING

SO, SHUT UP ALREADY!

A young Jewish soldier, on his way home on furlough, crawled onto the upper berth of the train, all set for a good night's sleep. Just as he was falling asleep, he heard a deep sigh coming from the lower berth. A woman's voice was heard, "Oy, am I thirsty!"

He tried to ignore it. But everytime he turned over, he heard the same irritating, "Oy, am I thirsty!"

Annoyed no end, he finally decided to get up and bring the woman a glass of water so that he could get some sleep.

He shuffled to the end of the car, filled a paper cup with water and handed it to the pest with a quick, "Here's some water."

Then he climbed back onto his berth.

He was just falling asleep when the quiet was shattered with: "Oy, was I thirsty!"

MORE LUCRATIVE

Mottel was hired as a bus driver and given a route in a deserted neighborhood. After the first day's run, he turned in $12.50.

The next day he showed up bright and early, took the bus out but was not seen the whole day by any inspectors along his route. No one seemed to know what became of him or the bus.

At the end of the day he turned up at the bus depot and with a grand flourish turned in $128. The cashier was amazed. "What's this? No one ever turned in so much money for that run before. How did you do it?"

"So you think I'm a fool?" beamed Mottel. "I told myself, why should I waste my valuable time on that God-forsaken route and drive practically an empty bus? So I turned around and drove along the other avenue. And, believe me, it's a regular gold mine over there!"

LEGITIMATE COMPLAINT

"Make up my bill because I'm checking out!" rapped Mrs. Cohen to the desk clerk at the mountain resort.

"Why, what's wrong?" asked the startled clerk.

"Plenty! The food here... it's like poison. And such small portions yet!"

Like a woman

Excerpt from a famous poem by Uri Zvi Greenberg

Like a woman who knows I am captive
to her charms,
My God mocks me: Flee if you only can!
And I cannot flee.
For when I flee from Him in despairing
rage
And with a vow on my lips, like a sizzling
coal:
"I will see Him no more!"
I come back to Him again
And knock on His doors,
Like a tourmented lover.
As though He had written me a love
letter.

* * * *

And it happened one night that we
chanced on an inn by the road:
You, the eternal pauper, penniless,
And I, the rich man who pays for you;
But it is you who refuse to sleep, like me,
on a bed,
Because, you said, you feel good like this,
sleeping on the floor.
And you laid yourself down, looking like
a man impoverished and weary,
And you sighed like a pauper who lies on
the floor in an inn.
And as I slept, I knew it was You who
gazed into my face
And into my closed eyes —
You, the pauper who lies on the floor in
an inn.

Footnote: These verses are translated from the original Hebrew by Margaret Benoya. Uri Zvi Greenberg is the greatest Hebrew and Yiddish poet of our generation.

Letters To The Editor

A Lesson for our Communists

Dear Editor:

A relative who still lives in Poland mailed me a copy of a Polish language weekly, Nasz Glos, which is the publication of a Jewish Communist group in the Polish city.

In this issue, dated September 17th, these Jewish Communists declare openly that they would defend, together with Jewish Communists the world over, Israel's right to survive as an independent state. The editorial rejects as reactionary the contention that Israel is "an imperialist instrument". It continues to say that Jewish Communists should fight those calling for the destruction of Israel, even if such appeals are made in so-called anti-imperialist Arab circles, notably Nasser.

I should like to know why the Jewish Communists here, who have more freedom to express themselves than their counterpart in Poland, talk so much about Vietnam and so little about the imminent threat to Israel.

Montreal S. Kaufman

Why Attack Betar?

Dear Editor:

I was shocked to read in the daily press that a committee of "Zionist" youth organizations in New York censored the Betar (Brith Trumpeldor) group for the demonstration at the Syrian - United Nations Embassy office.

Like the Irish police officer quoted in your issue of October 21st, I fail to see any misdemeanor on the part of these teenagers. What harm did they do? They did not kill or wound anyone; nor did they bodily attack anybody. All they did was enter the offices and pray in protest against the Syrian murderers.

Instead of being commended for the most peaceful and most democratic demonstration ever staged at the United Nations, an idealistic group - right or wrong - is being condemned by those who are obsessed by a Jewish inferiority complex.

There was a time when Jews were conditioned to swallow outrage and not retaliate. We thought that, at least, "Zionists" would have learned a lesson from the youth in Israel that fought back.

I am deeply disappointed and I too pray that the Zionist movement does not retreat into the pre-Word War II apologetic tradition.

Toronto Jacob Goldstein

Sermon of the week

HUMAN FRAILTIES

For the second time, Abraham, fearful for his personal safety, practices the same subterfuge, and pretends that his wife Sarah is actually his sister. As a result she is taken onto the household of Abimelech, king of the Philistines, as previously she had been taken into that of Pharaoh.

On this second occasion Abraham partly justifies his statement by pointing out that it was not altogether contrary to the facts. "And, moreover, she is indeed my sister, the daughter of my father, but not the daughter of my mother". Not only was that not strictly so, since at best he uses the word "daughter" for "granddaughter", in which case Sarah was his niece (as Rashi notes.); but Nachmanides indignantly declares, "I do not see the point of this excuse. For even if it were true he still committed a sin, and it made no difference whether it was true or not". The fact was that she was his wife.

In his comment on the previous incident Nachmanides is even more unsparing in his criticism of Abraham's conduct. While absolving Sarah entirely, as a dutiful wife, from any blame, he says: "And know that our father Abraham committed a great sin, albeit unwittingly, in that he thus brought his pious wife into trouble because of his fear for his life. He should have had trust in God that he would deliver him. Not only so, but his departure from the land in which he had previously been enjoined to dwell, because of the famine, was also a transgression, for the Lord would have delivered him from death from famine. And it was on account of this action that there was decreed the exile of his descendants to Egypt".

Nor is Nachmanides the only classical medieval Biblical commentator who does not hesitate to criticise Abraham for unworthy conduct. Jacob ben Asher (Baal HaTurim) in the same portion ascribes the bondage in Egypt to Abraham's acquiescence in the demand of Sarah that he expel her Egyptian handmaid Hagar.

This emphasis on the human frailties of the Scriptural worthies is by no means confined to those medieval commentators. On the contrary, it is in strict line with the clearly defined approach of the sages of Talmud and Midrash. They spare none of the heroes of Scripture - from Abraham to Solomon - from their strictures.

In recent years an opposite tendency has developed among the traditionalist expositors of the Bible. According to them all the Biblical worthies were blameless and perfect paragons of virtue, and the most far-fetched and unconvincing of ingenious explanations are put forward to explain away those actions, and present them as worthy of emulation to the present day by their descendants. It applies equally, for instance, to the manner in which Jacob obtained the birthright, and to David's action with regard to Uriah the Hittite.

Such an approach does less than justice to the true purpose of the Scriptural history, which was appreciated by the earlier rabbis. That purpose is simply, yet eloquently, expressed by Dr. J. H. Hertz: "It is the glory of the Bible that it shows no partiality towards its heroes; they are **not** superhuman, sinless beings, and when they err Scripture does not gloss over their faults".

It is not in their freedom from human frailties, but in their triumphant overcoming of them that they act as an inspiration to us.

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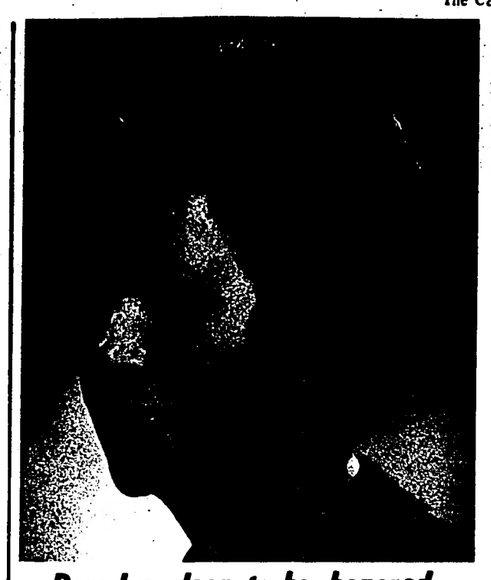
Hadassah to honor Betty Zweig

In celebration of Israel's "Year of Chai," Toronto Hadassah members will climax their calendar of Israel Bond events with a gala Candlelight Supper honoring Mrs. Morris (Betty) Zweig for her contributions to many causes. The event will be held on November 17th.

In the highest tradition of Hadassah service to the State of Israel, Mrs. Zweig recently has achieved prominence through her appointment as national vice president of the Women's Division, State of Israel Bonds of Canada. She has the added distinction of being the first woman in Toronto's history to be appointed honorary Chairman of the citywide State of Israel Bond Organization. Mrs. Zweig is also a leader in numerous other community organizations including the Jewish Home for the Aged and Baycrest Hospital, the Council of Jewish Women and the Sinai Club.

The State of Israel will be represented on this occasion by Abba Kloushy famous mayor of Haifa.



Dora Israelson to be honored

Mrs. Mendel (Dora) Israelson, leader of Pioneer Women, who has achieved prominence in many areas of service to Pioneer Women, State of Israel Bonds and the community at large, will be guest of honor at Tribute Evening on Sunday evening, November 13th, in the Empress Room of the Park Plaza Hotel.

Mrs. Israelson currently is serving her second term as Chairman of the Women's Division of the Greater Toronto Committee for State of Israel Bonds. Her leadership has given impetus to the attainment of vastly increased support throughout the community for the cause of Israel Bonds.

Mrs. Israelson has achieved recognition from the Labour Zionist Movement in Canada, which she has served as national secretary and Toronto Vice-president. She held the post of National President of Pioneer Women for Canada, and visited Israel on numerous occasions.

Mrs. Edel Direnfeld, President of Pioneer Women of Toronto, and Mrs. Jerome Stone, overall Israel Bond Chairman, head the Tribute Committee. Members of the Tribute Committee in formation include: Mesdames Fanny Deitelbaum, Mottel Badner, Joseph Gayne, Aaron Kimel, Shifra Wasser, Saul Einstoss, Rose Ducove, Louis Kirshenbaum, Joseph Silverberg, Al Zeldin, Duke Bader, Max Mandel and Miss Rae Snowbell.

Guest artist on this occasion will be entertainer Phil Lind.

Toronto Women's News

TEA

Toronto Chapter 434, B'nai B'rith Women, will tender its annual tea on Sunday afternoon, October 30th, at the home of Mrs. M. Jessel.

Tea pourers will include Mesdames Nathan Phillips, Alice Sommerville and Philip Givens. Mrs. Ada Lewis is tea convener.

COMMITTEE MEET

Ontario Branch, National Women's League of United Synagogue of America, held a committee meeting recently at Adath Israel Synagogue to change the date of its annual friendship night to Monday, November 28th.

Mrs. Jack Oberman presided. Present were Mrs. Joseph Grossman, president, Ontario Branch, Mrs. Harry Phillips, social chairman for friendship night, Mrs. Abe Mann, visual technique, Ontario Branch, Mrs. Marvin Daniels, Beth Sholom Sisterhood, Mesdames Henry Rosenberg, Harry Solomon and Harry Levine, Adath Israel Sisterhood, Mrs. Ralph Snow, Beth Emeth Bais Yehuda Sisterhood, Mesdames Saul Katzman and Louis Spring, Beth Am Sisterhood, Mrs. Samuel Shulman, B'nai Israel Beth David Sisterhood, Mrs. Jack Shiner, Beth Tzedec Sisterhood.

OPENING MEET

Sisterhood of Torath Emeth Jewish Center held its opening meeting of the season Wednesday evening, Mrs. A. Grosz was hostess. A panel discussion was held on: Are Canadian Divorce Laws Just? Legal viewpoint was presented by Mrs. Cecil Rottenberg; Rabbi M. Ochs discussed the halakhic point of view.

AT RECEPTION

Among guests present at a reception tendered by Hadassah - Wizo, when Mayor Philip Givens accepted a painting as a gift to Toronto on behalf of Canada's Centennial, last Wednesday evening were: Mrs. Bernard Mayer; Mr. and Mrs. Morris Kaufman; Mr. and Mrs. Harold Fink; Senator and Mrs. David Croll; Mr. and Mrs. Samuel Zacks; Mr. and Mrs. John Bassett; Mr. and Mrs. Mark Gross; Mr. and Mrs. Gilbert McDermott; Dr. and Mrs. George Liban; Mr. and Mrs. Max Goody. Co-conveners were Mesdames Jacob Goldstein and Mark Levy.

YOUTH ALIYAH

On November 9th, 8:15 p.m., at Judea Brotherhood Temple Hall, Toronto Hadassah-Wizo will launch its Youth Aliyah activities in the form of a reception honoring the presidents and Youth Aliyah chairmen of Toronto organizations who contribute to the work of Youth Aliyah.

Guest speaker will be Rabbi David Monson of Beth Sholom. Mrs. Leonard Klebanoff will direct a musical presentation. Head table guests will be: Rabbi David Monson; Mrs. Bernard Mayer; Mrs. Wolfe Goldberg; Mrs. Murray Clavir; Mrs. Morris Kaufman; Mrs. Murray Herman; Mrs. Irving Green; Mrs. Ben Walker. Mrs. Louis Tanz is chairman.

LUNCHEON

Minnie Etlin Chapter, Mizrachi-Hapoel Hamizrachi Women, held a luncheon meeting recently at the home of Mrs. Jack Tarshis who also presided. Mrs. Max Kurtz reported on the bazaar which will be held next month. Mrs. Jack Ross and Mrs. Phil Tarnow are conveners of a rummage sale. Mrs. Kate Devor, J.N.F. convener, gave her report.

Mrs. Harry Fox won the raffle arranged by Mrs. Morris Swartz and donated by Mrs. Tarshis.

Mrs. Senders will host the next meeting.

STUDY GROUP

Adath Israel Sisterhood Study Group meets every Tuesday morning. At 9:30 a.m., an hour of, Learn To Read Hebrew, is conducted by Mrs. Aaron Posen; 10:45 a.m., Rabbi Erwin Schild lectures on: Judaism Through the Siddur.

MOTHERS MEET

A meeting of the Mothers Committee of the Brownies and Guides, Beth Am, was held recently. The new Guide captain is Mrs. M. Borg. Executive is: Mrs. G. Dankevy, president; Mrs. J. Goldhar, vice president; Mrs. D. Solomon, secretary; Mrs. S. Marana, treasurer; Mrs. M. Perlmutar, contact; Mrs. S. Katzman, Sisterhood representative; Mesdames S. Wise and M. Plansky, Brownie leaders.

ANNUAL TEA

Hebrew Weston Sanitarium Service Club will hold its annual tea on Sunday, October 30th, at the home of Mrs. Eli Herman. Conveners are Mesdames Israel Edell, Joseph Doran and Harry Rubinoff. Receiving will be Mesdames Sydney Winkler, president, Maurice Shully, honorary president, Eli Herman, hostess. In charge of the dining room are Mesdames Irving Blatt, David Ceifets and Sydney Freeman.

Mesdames William Wolfish, George Silver and Murray Jubas are handling the linen sale. Mrs. Albert Jessell is arranging the tea table.

LUNCHEON MEET

Etzion Chapter, Mizrachi-Hapoel Hamizrachi Women, held a luncheon meeting recently at the home of Mrs. S. Waverman. It was chaired by Mrs. A. Figdor. Mrs. B. Berger and Mrs. N. Shields were each congratulated on the birth of a grandson.

Mrs. M. Balinsky is raffle convener of a forthcoming bazaar.

Mrs. J. Lubotsky won the raffle donated by Mrs. Waverman.

STUDY SERIES

Bible Study series of Holy Blossom Sisterhood will begin Tuesday morning, November 1st. Rabbi Michael S. Stroh will discuss: How to Read the Bible in the Context of its Time. Convener is Mrs. I. Saunders.

HARVEST TEA

Mrs. Jean Rotenberg hosted the annual Harvest Tea tendered by Beth Jacob Synagogue Sisterhood, Sunday afternoon, October 23rd. Mesdames Harry Goldman and I.M. Cass were co-conveners.

OPENING MEETING

Clanton Park Sisterhood held its opening meeting recently. Seventy women were present. Mrs. M. Rosenfelder arranged a program featuring children's music and ballet dancing. Mesdames S. Nussbaum, and program conveners L. Weil, J. Feldman, S. Kanner prepared the dessert supper. The meeting was presided over by Mrs. N. Kanner.

TEMPLE MEET

Temple Sinai Sisterhood held its first meeting of the season recently. Entertainment of the evening was Paddy Chayevsky's Holiday Song, performed by Stage 210, directed and produced by Larry Harssar.

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PROBLEMS, ANYONE?

BY RUTHIE

Were you ever befallen by an incident that started a landslide in the one aggravating direction, and you were ready to give up? Well, I can tell you one thing — last week just wasn't my week.

* * * *

I got up Monday morning all right with a whistle on my lips. Until I had to wake the kids up.

Then my youngest began: "Mommy, I have to hand in a project on leaves next week. Can you find me some?"

Nu, so what do I know about leaves? A botonist I'm not.

"And make sure," she remembered, "no two are alike."

Well, I should know the difference between an oak and maple, for instance? But how can you say, no? For the rest of your life you can have that guilt-feeling of not sharing your child's burdens.

So I went out later on to pick leaves, and walked into a bramble bush.

Did I have a **khassenna** (wedding)! It's enough to say I'm walking around with a patched eye. I only scratched the cornea, that's all.

So that whole evening everybody walked on tiptoes, clucking sympathy.

* * * *

Came Tuesday morning. And from the same source, "Mommy, I know it's hard on you, but . . ."

"But what?" I muttered.

"Well, I'm knitting an egg cosy and I don't know if it looks right and tomorrow I have to hand it in, and I don't want a bad mark, and all the kids made such nice things, and . . ."

"So enough, already." I was resigned to my **tzorres** (troubles). "Bring it home and we'll check tonight."

Tonight came, and along with it the cosy. **Nu**, what can I say? If she takes after me in anything, it's knitting. We had to rip the whole thing and start all over.

We both took a turn a line. After all, the job was hers; I helped technically, you know, in a teaching capacity. Because I don't believe in doing a child's homework.

Of course, when it came to the knit-two-together part, I had to do it to show her how. And before you knew it, we were done.

Then we had to finish with a tassel on top. The instructions read to wind the wool twenty times around a small piece of cardboard. Well, she held the cardboard, so I have no guilty feelings about who made it.

Wednesday she came home from school with the news that she got a "good" in knitting.

And let me tell you something, that deal plus the leaf project made me more nervous than the scratched eye.

It dawned on me, you never ever finish school. There's always something you have to look up in geography or history or math so you could answer queries intelligently. Ugh!

* * * *

Thursday morning I thought everything was under control. The project was "projecting"; the knitting was done.

Well, first thing I did, after everybody left for the day, was start the wash. So, wouldn't you know it! After the tub filled up, the machine concked out. Go do something. It wouldn't work.

For twenty-four hours the clothes floated. Prognosis: the motor had to be sent out for repair and I had to wash the clothes by hand — with a bum eye.

And, by the way, who had time to think of an eye?

Friday the doctor checked and said I'll be all right — as if I didn't know. After all, I have no time to **peshka** (pamper) myself.

* * * *

Saturday came. Ah, day of rest!

Who said so? I had to play referee all afternoon among my fighting brood so that our lord and master could enjoy his **Shabbos** nap.

* * * *

It's Sunday now. Who's relaxing? I'm two hours in the kitchen already, waiting for the next one to trail down for breakfast. And everybody wants something else. It's making me so jumpy, I almost set myself on fire leaning over the stove.

That's all I need, God forbid, to round out a pe. fect week.

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POPULAR TROUBADOR – Eduardo Sasson, favorite South American-Israeli minstrel, who performs this week at Toronto's Penny Farthing.

A LAUGH AMIDST NOSTALGIA – Rita Howell, in a scene from The Hollywood Blues, Upstairs at Toronto's Old Angelo's. The show, which is going full force, has been directed by Alan Lund, with sets and costumes by Edwin J. Cossitt.

Recipe of the week

HARVEST TORTE

4 cups diced, unpeeled tart apples
1 cup sugar
1 2 cup sifted flour
2 tsps. baking powder
1 egg, lightly beaten
1 tblsp. melted butter
1 tsp. vanilla
1/2 cup chopped walnuts or pecans
1 2 cup pitted dates, chopped
sweetened whipped cream or vanilla ice cream

Preheat the oven to 400 degrees. Place the apples in a mixing bowl. Sift together the sugar, flour, baking powder and pour the mixture over the apples. Add the egg, butter, vanilla, walnuts and dates. Stir thoroughly but do not beat. Pour the mixture into an oiled 8 x 8 x 2 inch pan and bake 40 minutes or until apples are tender when pierced with a fork. Serve hot or cold with whipped cream or vanilla ice cream. Yield: six servings.

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N.Y.C. BALLET

The New York City Ballet is presenting four performances of repertory this week at O'Keefe Center. Monday evening saw Bugaku, Agon, Brahms - Schoenberg Quartet; Tuesday evening, Swan Lake, Prodigal Son, Stars and Stripes; Wednesday matinee, Swan Lake, Agon, Afternoon of a Faun, Stars and Stripes; Wednesday evening, Brahms - Schoenberg Quartet, The Cage, Western Symphony.

Tonight and Saturday matinee and evening will be presented A Midsummer Night's Dream, one of Shakespeare's best loved comedies, performed to the music of Mendelssohn.

FIRST OF REPERTORY

We, Comrades Three, the first of the APA repertory being performed at the Royal Alexandra this week, depicts the three ages of Walt Whitman: youth; manhood; old age. Adapted from the stage by Richard Baldridge, only Whitman's words are used in his adaptation, transposing selected passages of his poetry to express his inner conflicts as he progresses from youth to old age.

Whitman's mother is played by Helen Hayes; the three ages of Whitman are played by Marco St. John, Sydney Walker and Will Geer; Patricia Connolly plays a young girl.

ANNUAL ANTIQUE SHOW

Toronto's thirteenth annual antique show, sponsored by the Wimodausis Club of Toronto, takes place coming week at O'Keefe Center. It will be opened officially on Monday, October 31st, at 9:00 p.m. by the Hon. John Yaremko, Provincial Secretary and Minister of Citizenship for Ontario; it is viewed from 11 a.m. through 10:00 p.m., Tuesday, Wednesday and Thursday. Luncheon may be had from noon to 2:00 p.m.; dinner, 6:30 p.m. - 8:00 p.m.; snack bar; refreshments.

Featured will be Eskimo carvings from the private collection of Paul Duval; Antique Canadian silver from Henry G. Birks, Montreal; antique Canadian glass; oil paintings; demonstration and sale of works of art.

Proceeds are in support of Earlscourt Children's Home. Conveners are Mrs. F.V.C. Hewett and Mrs. G.F. MacDonnell.

INDEFINITE RUN

Harold Pinter's The Collection and Edward Albee's The American Dream have begun an indefinite run at the Hydro Theater. Ben and Sylvia Lennick are joined in the cast by Vernon Chapman and Bruce Gray.

Productions are directed by Jack Merigold.

STUDENT PRIVILEGES

Because Sylvia and Ben Lennick have lined up a fine program of plays at the Hydro Theater this season, they hope university students will avail themselves of their generous offer: any play may be seen for a dollar less than advertised; on Sundays, a group of twenty-five or more may attend any performance for the price of $1.00.

This week's presentation is Albee's The American Dream, and, Pinter's The Collection.

A PART OF REPERTORY – (left to right) Helen Hayes, Ellis Rabb and Rosemary Harris in APA Repertory Company's, The School for Scandal, which will be performed at Toronto's Royal Alexandra Theater, Tuesday, November 8th, through Sunday, November 13th.

STARRING IN DOCTOR ZHIVAGO – Geraldine Chaplin (left) and Julie Christie, who star in the film, Doctor Zhivago, based on Boris Pasternak's novel of the same title, now playing to capacity audiences at Toronto's Nortown Theater.

Doctor Zhivago depicts a love story against the tumultuous background of revolutionary Russia without dwarfing its human values. It is directed by David Lean, Academy Award winner.

OBJETS D'ART – Depicted are some of the dolls and other objects of art which the Wimodausis Club of Toronto sold last year. This year the club's thirteenth annual Antique Show opens at O'Keefe Center, October 31st, and continues through November 3rd: Monday, October 31st, 8:00 p.m. – 11:00 p.m.; Tuesday, Wednesday, Thursday, 11:00 a.m. – 10:00 p.m.

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British Jewry's Problem

THE CONVERT'S TALE *By Chaim Bermant*

Mixed marriages are on the increase in Anglo-Jewry and many non-Jewish partners in such marriages seek to adopt the Jewish faith. The many difficult problems faced by the would-be proselyte are described in a series of three articles, of which this is the first.

She was a fair woman, small, very pretty, and bouncing an immense dark-eyed infant on her lap.

"He was the cause of it all," she said, wiping the child's nose.

"When he was on the way I decided that he should have everything straightforward and clear ahead of him. I wanted him to be perfectly kosher and it was me, the shiksa, who decided we should stick it out with the Beth Din. My husband was quite content to go to the Reform people."

JOINT ODYSSEY

Their joint odyssey had begun some five years earlier. Her husband, a medical student from the provinces, met her at a wedding. "A Jewish wedding, as a matter of fact," he said.

They went out together for five or six months and then decided to marry.

The normal thing would have been to go to a register office," he said, "but there were my people to think of-not that they kept anything themselves, but you couldn't argue with them on a thing like this. I went along to the minister of the local shool, and even before I could finish he threw up his hands. 'I've heard it all before so often,' he said, and advised me to write to the Beth Din, which I did."

Six weeks later they were summoned to Tavistock Square and appeared before a dayan. He asked them a long list of questions about their parents, their grandparents, themselves, some general, others extremely intimate, and took down their replies, impassively, without comment, in longhand.

Two months later they were summoned again and told that their application had been carefully considered, and rejected. The Beth Din had found that the young man's way of life left much to be desired. He did not keep kashrut, Sabbath or any of the basic Jewish observances, and in the circumstances there was no chance that she, the actual applicant, would be able to lead a full Jewish life. As a concession, however, they would put him on probation and if he could show that he was leading an observant Jewish life they would reconsider the application afresh.

"I became a Tzadik," said the young man. "I travelled on Shabbat, but only on duty. I ate kosher. I didn't even smoke on Shabbat. If I was off duty on Friday evening or Shabbat morning I was in shool. I don't know how I did it, but I did it."

Some two years after their initial application they were finally summoned before a full Beth Din.

"It was all rather intimidating," she said. "It's a proper court-room. There they were up there and there we were down there. I felt as if I was on trial. As if I had done somthing I shouldn't"

She was asked why she wanted to become Jewish, and she replied that she was sincerely convinced that it was the true faith.

"Were you sincerely convinced?" I asked.

"A darned sight more so than any Jewish girl I've ever met," her husband interjected. She answered in more temperate tones.

"When R warned me that there would be trouble with his family I couldn't for the life of me understand why, and out of curiosity I began to read books on Jews and Judaism. I hadn't been brought up to believe anything and what I discovered I rather liked."

Weeks passed, and then months, but they heard nothing more from the Beth Din. They telephoned Mr. Carr, the Clerk of the Court, and were told that the matter was in train.

LESSONS STOPPED

"In the meantime I wanted to find out a little more about Judaism and its customs," she said, "and I found a lady living not far from me who was ready to teach me. I went to her for a few weeks, but then, to be on the safe side, I suppose, she telephoned the Beth Din to ask if it was all right and they told her to stop the lessons at once. This made us furious. On the one hand, they were not doing anything to help me, and on the other they were stopping me from helping myself."

"It was at this point that I wanted to go to the Reform Synagogue," said her husband. "I was getting tired of the obstruction and the run-around."

They were now summoned to the Beth Din a fourth time, "or was it a fifth time -- I was beginning to lose count," and again they felt they were making progress. She was given the name of a teacher, who would give her the necessary instruction. They made one other stipulation. She would have to take board and lodgings with a Jewish family.

When she approached the family recommended by the Beth Din she was asked eight guineas a week for a shared room. She was earning only a little above 9 pounds, and her fiance was earning a pittance in his first house-job in hospital. "We just couldn't do it, and we didn't.

"I suppose I would have thrown everything up if it hadn't been for my instructress," said the girl. "She was not only a very good teacher but, for the first time since the whole business started, I met somebody with sympathy and understanding."

But sympathy and understanding were not quite enough. The issue dragged on. They decided to get married, and did so in a register office.

They had been warned that this might ruin her chances of conversion, but the chances were by no means assured and they decided to risk it.

"I was told off," the husband recalls, "as if I was a small boy caught pinching jam, and for a time things were in the balance, but I was not too worried because by now my family was on my side."

His wife continued to receive instruction and was already keeping a perfectly kosher home, "which was more than my mother ever did."

His parents, much to their surprise, were then called before the Beth Din, and given what he described as "a lathering," and told that the whole "misfortune" which had now come upon them was due largely to their own failings. If they had only kept a decent Jewish home and given their children a decent Jewish education and upbringing this could never have happened. "My father came out white-faced and shaking. I'm sure that if he had known it was anything like this he would have preferred me to go to the Reform people." But they were now within sight of their goal. The Beth Din, after rigorous inquiries, were satisfied with the standard of observance maintained by the husband and the level of knowledge acquired by the wife.

APPREHENSIVE

There was only the mikva ahead.

"I had been a little apprehensive of that," she said. "Some Jewish girls had told me it was some sort of hole in the ground, but it turned out to be spotlessly clean and well-kept. I went in and there were these three bearded gentlemen next door.

"Say the Shema,' shouted one. I said the Shema and down I went. 'What are the principal practices of Purim?' shouted another, as I came up. I rattled them off and went under again." As she surfaced for a third time she was assailed with a third question, and went down for her final immersion. When she emerged, she was a Jewess.

SUBSTANTIAL CONTRIBUTION TO MUSEUM – The above photo depicts Messrs. Appel (extreme right) and Federman presenting a cheque of $800 to Itzhaq Zukerman (far left), known as Antek, the famous Warsaw Ghetto fighter, for the Itzhaq Katznelson Museum in Kibbutz Lochumei Hagetaot, Israel.

The amount was raised last summer by the Borochov Women's Council, a branch of the Borochov Centre movement at Codsell Avenue, Downsview. The Borochov Women's Council is conducting this project under the leadership of Mrs. Jennie Grossman.

Also shown above (left to right) Mesdames Appel and Federman.

REFUGEES EXCEED ARAB POPULATION

United Nations, New York, (JCNS). - The annual report of Unrwa (the United Nations Relief and Works Agency for Palestine Refugees) is a curious document.

It puts the number of refugees at 1,300,000 - more than the total Arab population of Palestine in 1947-48 (including those who were domiciled in what is now Western Jordan and those who have remained in Israel).

It is true that the report admits laconically that its figures are inaccurate, owing to falsification by the Arab "host" Governments and retention of the dead on the rolls.

But it sees no inconsistency between recognising the falsity of the statistics and using them as the basis for requesting massive Western financial support for distribution to Arab Governments.

Even more curious is the disclosure that the Agency is now helping to obtain support for refugees enrolled in the so-called Palestine Liberation Army, which is sponsored by Nasser to organise aggression against a U.N. member- State-- Israel.

Even if this latter operation were financed entirely by Arab Governments - as the U.N. commissioner-general, Mr. Michelmore, intends - this would in no way minimise the enormity of U.N. sponsorship and aid for instruments of blatant aggression in flagrant violation of the U.N. Charter.

The Agency's operations are financed mainly by the United States and Britain. The original intention was to take the heat out of the Palestine issue; in fact, the opposite has happened.

Supporters of Unrwa have argued that to withdraw financial support or make it conditional on more stringent and realistic conditions would only alienate Arab opinion. But, in fact, several Arab States have expressed open opposition to this latest turn in Unrwa policies, among them Jordan, which still houses the majority of refugees.

The time has come for Western Governments to grasp the nettle and settle refugee policy rationally. For eighteen years they have been paying the piper; the time has now come to call the tune.

AWARD WINNER – Vivien Merchant and Michael Caine in Alfie, the film that won the Special Jury Award at the Cannes Film Festival, now being shown at Toronto's Hollywood Theater, South Cinema.

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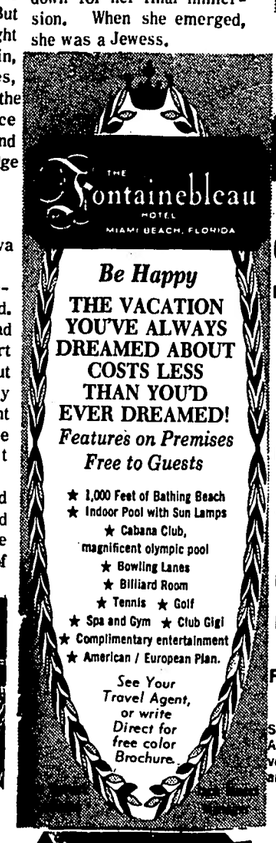
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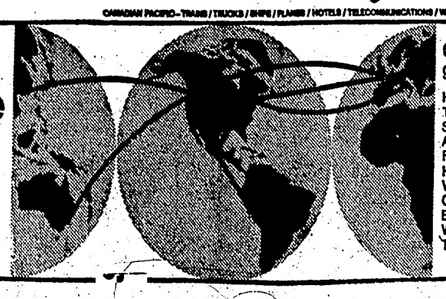

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BROWN, SOPHIA - On October 18th, late of Jewish Home for the Aged.

GLASS, ANNIE - On October 17th, late of 512 Douglas Avenue.

LEWIS, MOLLY - On October 18th, late of 3845 Bathurst Street.

MANDELKER, SAMUEL - On October 21st, late of 100 Raglan.

PEIKES, ANNIE - On October 18th, late of Eglinton Avenue West.

PENCINER, HARRY - On October 22nd, late of 3388 Bathurst Street.

ROTMAN, MINNIE - On October 23rd, late of 15 Frontenac Avenue.

SCHWARTZ, ABE - On October 17th, late of 329 Falstaff Avenue.

SOREN, LOUIS - On October 18th, late of 4 Croyden Road.

SUGARMAN, HARRY - On October 20th, late of 525 Chaplin Crescent.

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TORONTO WOMEN'S ORT CHAPTER IV, TORONTO WOMEN'S ORT GIVATAIM

is holding the first ball at Inn on the Park, Saturday, November 5th, at 8:30 p.m. Convener Mrs. Roden, 225-0835. Tickets $7.50; hors d'oeuvres and coffee included.

BAZAAR AND RUMMAGE SALE

BETH EMETH-BAIS YEHUDA SISTERHOOD are holding bazaar and rummage sale, Wednesday, November 2nd at the Synagogue, 100 Elder Street, Downsview, from 10 a.m. to 11 p.m. Bingo in the evening 7-11 p.m. in the Sisterhood Hall.

SAUNA STEAM BATH

FOR YOUR GOOD HEALTH AND PLEASURE
You are welcome to try Al Perly's Royal Sauna Steam Baths, 508A Lawrence Avenue West. (In Lawrence Plaza Shopping Centre)
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COUPLE TO LIVE with and care for an elderly gentleman in his own apartment. Kosher kitchen. 783-1598.

HELP WANTED

HOUSEKEEPER WANTED. Live in. One school age child. Orthodox. RU. 7-7485 mornings 9-12 a.m.

UNVEILING

FERST, JACOB — The unveiling of a monument to the memory of the late Jacob Ferst, beloved husband of Sonia and dear father of Leo, will take place on Sunday, October 30th, at 12 o'clock noon, at Beth Sholom Cemetery, Wilson Avenue. Relatives and friends are asked to attend.

DEATH NOTICE

OLSBERG — Sydney Cecil, beloved husband of Bella, passed away October 13, 1966 in Crumpsall Hospital, Manchester, England. Adored father of Lila, Abse Mendell of Manchester; Melville, Elke Olsberg of Toronto; Ronnie, Renée Olsberg of Los Angeles. Grandfather of Raymond and Maxine Mendell and Maurice Olsberg. May his shining example be a light unto our lives.

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RUSHTON - ST. CLAIR — Companion to share furnished room in Kosher home. All conveniences. LE. 6-1423 or ME. 5-0180.

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PERSONAL

GOOD MARRIAGE AND FRIENDSHIP OPPORTUNITIES; CALL MRS. FREN; LE. 2-4207 OR WRITE BOX #3166, THE CANADIAN JEWISH NEWS, 2828 Bathurst Street

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BABY YAR: THE TRUE STORY

Continued from Page 1

did, the entire audience stood. Suddenly the applause began and continued for nearly ten minutes. People rushed up on stage and embraced me. My eyes were full of tears."

He was uncertain whether it would be published, but the courageous editor of "Literaturnaia Gazeta" gave the go-ahead signal not without a last-minute warning to Yevtushenko: "No telling what may happen. Are you prepared for it?", to which the poet replied, "I am." On September 19, the poem was published and immediately became an international sensation.

The expected vituperation from the doctrinaire apologists was not long in coming. On September 24, the organ of the Writer's Union of the Russian Republic, "Literatur I Zhizn," carried a particularly crude attack by Alexei Markov who questioned "what sort of real Russian" Yevtushenko was. By the emphasis given the martyrdom of Jews at Babi Yar, the latter was accused of defiling (with a "pygmy's spittle") "Russian crew-out lads" who had fallen in battle against the Nazis. An echo of a former period resounded when Markov flung the epithet "cosmopolitan" at him.

While conflict swirled about the poet's head, the Yevtushenko poem received unexpected artistic support from one of USSR's most prestigious cultural figures, Dmitri Shostakovich. In late 1962, the composer completed his 13th Symphony, a musical and choral setting of five poems by Yevtushenko, including "Babi Yar." The work received its first performance in Moscow on December 18, 1962 and was accorded a tumultuous reception. But no review appeared in the major press organs (only one appeared in an obscure paper on December 19).

Owing to the official reaction to the Shostakovich Symphony, public performances temporarily ceased. To meet the powerful party thrusts, Yevtushenko made two additions to the text. At one point, the following line was added: "Here together with Russians and Ukrainians lie Jews." A second insertion read: "I am proud of the Russia which stood in the path of the bandits." Yevtushenko vehemently denied in a Paris interview in February, 1963, that he had capitulated to party pressures. "I am not a man to take orders," he observed. After Shoostakovich incorporated the revisions in the symphony, performances were renewed and "Pravda" on February 10, 1963 observed that it was a truly "Russian" work.

But the authorities were far from happy even with the compromise. At a Kremlin conference on art and literature on March 8,1963, Premier Nikita Khrushchev denounced the poem because the author had depicted events at Babi Yar as if only the Jewish population had fallen victim to the fascist crime while, in fact, he said, the Hitlerites had also butchered Russians, Ukrainians and other Soviet nationalities. Yevtushenko was charged with political immaturity as well as inaccuracy in failing to condemn the German fascists who were responsible for the mass murder.

For the next three years no reference to Babi Yar appeared in the press and the proposed memorial remained but a promise. But the clamour for a monument from various sources could not be stilled. Finally, early this year, it was announced that the Ukrainian Architects Club had placed on exhibit over 200 projects and some thirty large-scale detailed plans for a memorial at Babi Yar. Visitors to the exhibition were invited to express their views. The announcement further stated that, after the exhibition, the entries would be judged by a special tribunal consisting of representatives of municipal and governmental authorities as well as of representatives from the Academy of Science and other cultural institutions.

Significantly, the inscriptions on the submitted projects avoid reference to the particular character of Babi Yar as a symbol of Jewish martyrdom. One architect of Jewish origin, Abraham Miletsky, was reported to have submitted a plan bearing an inscription in Yiddish, but was requested to withdraw it and to submit another without the inscription. One report spoke of a group of Kiev Jews who sent a protest to the municipal committee responsible for the exhibit, expressing disappointment that the project had no Yiddish inscriptions.

Many others, too, would be disappointed were the memorial to have no special character designating Jewish martyrdom. The publication in "Yunost" of Kuznetsov's novel points in the same direction. For the author emphasizes what the authorities refuse to recognize: that Babi Yar was the site of Jewish martyrdom.

Haile Selassie's Courage

London, (JCNS). - Emperor Haile Selassie of Ethiopia, visiting Cairo last week after an extended visit to the Arab Middle East, has emerged successful in his determination not to join his hosts in any statement hostile to Israel.

The farthest he has gone is in the communique issued at the end of his Jordan visit, in which he expressed "sympathy" with the problem of the Arab refugees and his belief "in the necessity of solving the entire Palestine problem on the basis of right and justice."

In the communique issued in Beirut after his Lebanon visit, the Emperor's approval was notably absent from that part of the communique, which said: "The discussions touched upon some political questions, foremost of which was the Palestine question.

"The Lebanese side affirmed Lebanon's adherence to the right of the Palestinian Arabs to recover their usurped homeland, and its full solidarity with its sister-Arab States to attain this."

Cairo newspapers, in contrast with Syrian press attacks, welcomed him as "a friend" and "an honest man".

AN EMPEROR'S COURAGE

Our JCNS International Editor Comments:

It is now more than thirty years since the world first came to recognise the dignity, responsibility and courage of the Ethiopian Emperor, Haile Selassie, and over twenty years since his triumphant return home.

He has since given more evidence of his wisdom and statesmanship.

These qualities were shown to the full in his recent tour of the Arab world, when once again the Emperor proved that courage and honesty are the best policy.

Pressed by his Arab hosts to give them at least verbal support in their denunciation of Israel, with which Ethiopia has close ties, he firmly refused, confining himself ... the hope that just solutions would be found speedily. By doing so he helped to bring nearer the day when the Arabs will recognise that they must reconcile themselves to Israel's existence and find a human solution to the problems of the Middle East on this basis.

Once it became clear that the Emperor's stand was unshakeable, the Arab Governments accepted the fact and put the best face on it. The moral of this episode deserves to be taken to heart by Western Governments and institutions. The Emperor's good will has been invaluable to Jewish institutions working to help the Falasha community, the Judaised Ethiopians. There is much to be done for this far-flung outpost of Judaism. Plans are afoot, with support from Jewish groups, to intensify aid and help the advancement of the Falashas.

This will further cement the friendship between the Emperor and the Jewish people.

HUMAN RELATIONS

Child in Split Family

DR. ROSE N. FRANZBLAU

QUESTION: My husband and I were divorced a year ago after a two-year separation. We have a little girl 6 1/2.

We have maintained a friendly relationship. Neither he nor I have ever spoken negatively about each other to the child.

Recently, however, we have had a real source of conflict. My ex-husband is going to be married next month. My daughter has met his future wife and is fond of her. They are planning a small formal wedding. He insists that my daughter be present.

He doesn't want it to appear as if he is hiding her or ashamed of her and this is a good place for her to meet his future wife's entire family.

I feel that this is an unnecessary hurt to the child. I have always told her the truth and I've been honest about the entire situation.

What will she think when the wedding is over and her father goes off for a honeymoon with his bride? I feel the best thing is to tell her they are to be married and for the three of them to celebrate after the weekend honeymoon.

ANSWER: No matter what the age of a youngster, the divorce of parents creates a conflict. The children fight out within themselves their own version of the fight between the parents that led to the break-up.

The child feels the parents cared more about themselves than about them, and that, by divorcing each other, she was abandoned. The youngster in fantasy always sees herself as the mediator and peacemaker who some day, will bring her parents together again.

Your little girl is of an age when she is psychologically in the process of giving up her father to her mother. Feeling responsible like all children do for the separation of her parents because in her fantasies she wanted her father all to herself, the divorce seems like a nightmare come true. Now, she feels she is being punished for her original wish.

All your former husband's reasons for wanting his little girl at his marriage ceremony to another woman seem like a rationalization. He thinks this will prove to her that even though married to another woman, he will always love her as a father. But this is superfluous. She either knows it already, or will not learn it from watching her father go through a wedding ceremony.

The good relationship the child has with her father could be spoiled by making the child a witness to the celebration of a union which she cannot yet accept. It could make her feel that she too left her mother just as her father did. The need to exhibit her to his future wife's family in order to show he is not ashamed of her, tells that he is ashamed. It may be for having had an unsuccessful first marriage, for leaving the child he loves or for wishing that he could enter this new marriage without any encumbrances from the old.

Being separated from her father after watching them get married and seeing him go off on a honeymoon will only add to her distress. She will wonder why she couldn't go along with them, as she used to go with her father and mother.

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NURSING SERVICES

Having a baby? Going away? Need reliable nursing help? Contact Dual Homemaker Service, Mrs. J. Kirsch, Reg. N., ME. 3-3132. Reliable woman to suit all your needs.

B.B. Honor Figa

Joseph Figa, charter member and past president of Yorkdale Lodge, B'nai B'rith, will be honored at a Tribute Dinner - Dance by lodge members and friends on Saturday, November 12th, at Beth Am Synagogue. Mr. Figa has been an active and devoted supporter of the cause of Israel Bonds and has played a leadering role with numerous other communal organizations.

Phil Lind, one of America's foremost reconteurs will entertain. A renowned radio and television personality, Mr. Lind has appeared with such outstanding stars as Danny Kay, Leo Cary Grant.

MIXED SOCIAL CLUB

A young woman would like to meet several single people in their forties and fifties to plan and form a mixed social club. No dancing. Phone 483-1223 evenings.

lively arts

Continued from Page 4

When the 43-year-old comedian became a father for the first time some months ago, Sam Levenson called him "the world's first change-of-life father".

* Roger Short is credited with being the director for Henry Livingston's British comedy, Eh?, which plays now in Manhattan. Upon further investigation, it is revealed as a pseudonym for Alan Arkin, popular comedian.

Arkin borrowed the name from Shorty Rogers, the jazz trumpeter whose fan he was.

* Despite his leanings toward the impressionists and post-impressionists, art collector Edward G. Robinson remains tolerant of the pop art movement. On the set of his 93rd motion picture, The Biggest Bundle of Them All, he said, "It's a tremendous explosion - like the beatniks - a rebellion. In time, it will distill itself, and whatever is worthwhile in pop art will live on."

* The Jewish State Theater from Warsaw will be in Montreal some time next March. Ida Kaminska, 66, who won the Cannes Festival prize in 1965 for her performance in, The Shop on Main Street, will be starred in two repertory bills: Jacob Gordon's classic, Mirele Effros; another still unnamed. A company of twenty-five will make the trip.

* Marc Chagall, on the Riviera, is ailing.

Ottawa Hi-Lights

continued from page two

volunteers who staff the canteen of the Ottawa Civic Hospital on the first Wednesday each month.

FETED

New Canadians, their friends and relatives were greeted and entertained by members of the NCJW. Amongst those most actively engaged were Mesdames Morris Cohen, Sol Shmelzer, Horace Cohen, D.P. Caplan and Charles Palef.

CONVENED DINNER

Mrs. Noreen Abrams was convener of a dinner and fashion show for the B'nai B'rith Ottawa Women's Parliamentary Chapter 1041 recently. Mrs. Arnell Goldberg was commentator.

LODGE CHAIRMAN

Marty Glatt is chairman of the coordinating committee of all the Ottawa B'nai B'rith lodges and chapters.

INTRODUCE GUEST

Dr. Murray Heit, member of the Ottawa Board of Control, will introduce the mayor, Don B. Reid, guest speaker, at the Oct. 25th meeting of Parliament Lodge, B.B. No. 2159.

TO LECTURE

Dr. Morris Mandel of New York, psycho-analyist, author and columnist will speak on Patterns for Living at the opening meeting of the Adult Institute on Thursday, October 27th.

PRESIDENT

Mrs. Norman Loeb is the new president of the NCJW. Vice presidents are: Mrs. Harold Flagal; Mrs. Max Sternthal; Mrs. Irving Singer; Mrs. Norman Stein. Other officers include mesdames Joel Barrett, Jess Zelikovitz, Charles Gardner, Horace Cohen and Victor Gould. National board members are Mrs. John Caplan and Mrs. Jack Rachlis.

CLASS

Beginners' class in Hebrew has started but until a replacement for Shalom Kalfon can be found the intermediate class cannot return to their studies.

Date: This Saturday Evening, October 29th 8:30 p.m. Sharp

Place: AGUDAT ISRAEL CENTER 129 McGillivray

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